

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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ABOUT UTAH.

We clip the following from the *National Farm and Fireside*. It is *multum in parvo*.

The marvelous results which the Mormons have wrought in reclaiming arid regions in Utah and other western territories, makes everything relating to their methods as agriculturists exceedingly interesting. They appear to systematically settle in localities where the land depends on irrigation. They do not make failures, and wherever they settle, prosperity seems to settle and abide with them. These general facts long since attracted my attention, and recently I have at different times sought and obtained interesting information from the Delegate from Utah, Hon. John T. Caine, which I purpose to embody in this article.

When the Mormons began their settlement in Utah, after their unparalleled journey from the banks of the Mississippi, the entire inter-mountain region was deemed an irreclaimable desert. The exploration party under Col. Fremont, reported

that the valley of Great Salt Lake was uninhabitable. Captain Jim Bridger, the frontiersman, scout and guide, who had known the valley for years, said to Brigham Young, upon meeting the pioneer party of the Mormons in 1847, and discovering their destination: "I will give \$1,000 for the first bushel of corn you raise in Salt Lake Valley."

The Mormons had no previous experience with systems of irrigation. Their lives had been spent in the East, or in the valley of the Mississippi. So far as I can learn, not one of them had traveled in countries where agriculture was dependent upon artificial irrigation. What the general aspect of the inter-mountain region was when the Mormons first gazed upon Salt Lake Valley, the tourist to the Pacific can form some inadequate idea as he views from the car windows miles upon miles of unreclaimed alkali plains in Nevada or Arizona.

The population of Utah is probably about 200,000, and of this number the Mormons are fully 165,000. There are Mormon settlements in the Territories of Idaho, Wyoming, Arizona and New Mexico, and in the States

of Colorado and Nevada. The exact number of the outlying settlements and their respective populations, I have been unable to ascertain, but the aggregate Mormon population in the States and Territories named, including those of Utah, is probably about 250,000. As before stated, the settlements have been in localities where irrigation is the only sure dependence for crops. Some seasons, in some localities, what is called dry farming succeeds to a limited extent. It has, also, been found that the settlement of any locality, and the cultivation of the soil, slightly increases the rainfall. It appears that as time elapses the rainfall continues to increase, but not sufficiently to be depended upon, nor is it probable that the climate will change in this respect so radically as to make irrigation unnecessary.

The physical character of the country, high mountain ranges, with detached spurs and subsidiary branches and intervening valleys, makes the snowfall an all important factor. There are few streams of any magnitude, and those that are found are chiefly dependent upon melting snows for feeding them during the summer months.

The Mormon people are not communists, nor have they any distinctly co-operative communities. Statements have been made to the effect that in all Mormon settlements the real estate and everything else was practically held in common, and that the occupancy of land, and the use of water for irrigation, was in fact controlled by the Church—that the Bishop regulated everything, both temporal and spiritual. There never were greater falsehoods circulated. Individual ownership is universal. There are a greater proportion of landowners among the Mormons than any other people in the land can boast. The Church not only does not seek to control, nor to favor community ownership, but does encourage the acquisition of individual holdings. It particularly incites every individual to become a landowner, and discourages its members from parting with their homes. It teaches thrift, economy, and endeavors to inspire every one of its followers to acquire a home and

to hold on to it, no matter what apparent advantages there may be in selling. This is the example set by the leaders in every settlement.

But the Mormons have a system of community co-operation which probably has contributed largely to their success. It applies not only to separate settlements, but, to a certain extent, embraces all Mormon communities in the western country. Probably "fellowship" is the term which, in its broadest sense, would best express the idea of this community co-operation. It is not an ecclesiastical regulation or a Church decree. It is one of the practical outgrowths of a highly practical and matter of fact, everyday religion. The bee-hive is the emblem of the Mormon social aggregation, and the motto is "no drones." All are workers; all are contributors, and while the poor and the unfortunate of each settlement and locality are cared for and assisted, the unvarying rule is that all must labor. Hence charity is practical among them. It is the bounden duty of individuals and of communities to give all who care to work employment. This is inculcated by the Church, and Church revenues are used for that purpose, but very discreetly.

The direction and supervision of the establishment of new settlements are not ecclesiastical concerns, but the Mormons have something like a great "Board of Trade" composed of prominent men from each locality and settlement. The Semi-annual Conferences of the Church, which are attended by people from every locality, affords opportunities for these men to meet and discuss affairs, in their respective settlements, to present their wants, to tell what they are doing, and to suggest ideas and point out opportunities for those who may desire to make changes of their habitations. Everything is talked over at these meetings which may be of local or general good. The improvement of stock, the advisability of starting manufacturing industries, of trying new kinds of grain, of experimenting with sorghum, of developing some natural resource; all such things are discussed and determined. If settlements have reached the maximum

which the arable land will support, the fact is made known by the representative of that locality, and notice is given that such a number of families would like to form part of a colony elsewhere. So also notice is given that there are such and such opportunities in this or that settlement for new comers, either immigrants from abroad or from other localities.

When a new settlement is determined on, its establishment is systematically gone about; some enterprising person has found the place, investigated its resources, and told about its capabilities. The news goes round. A party of pioneers start out and investigate and report upon the situation. They give notice of the results, and if found satisfactory, of their purpose to settle there and invite others to join them. Travel which way you may through Utah, and you are pretty certain to come across parties of emigrants bound to some new settlement already started or to be started. They have their effects with them in wagons. As pioneers their equals have never been found. They are one and all animated by two purposes, to better their condition and to build up Zion.

The settlement determined on, all go to work to provide the one essential thing—water for irrigation. The ditch is dug, each contributes his share. There is a Territorial law that regulates the water rights, and provision is made that those who come after, are to share in these water rights upon equitable principles. There is no grabbing of either land or water. Some strange and remarkable things are discovered by these Mormon pioneers. For instance, in Salt River Valley, Arizona, a band of Mormon pioneers looking for a site whereon to found a settlement, discovered the traces of an old irrigation canal which had been abandoned centuries ago. Trees were growing in the bed of the ancient canal. They simply had to clean out the old ditch, repair the embankments in places and turn the water into it. They were saved many thousands of dollars by this discovery. This discovery also led to exploration, and ancient buried cities

were found, the opening of which by Frank Cushing has resulted in an addition to the archaeological history of the country, the value of which can scarcely be estimated.

The physical characteristics of the country, and the necessity for irrigation, renders compact settlement indispensable. The farms are small, not because one man might not acquire a large body of land, but because the economic principle at the bottom of the Mormon polity is distribution: the greatest good for the greatest number. This is "fellowship" in its broadest and most Christian sense. The *esprit* of each community is stimulated by the general example. A thriftless fellow must be indeed irreclaimable if he is not affected by examples of the others.

There is the deepest interest taken in all that relates to agriculture and pastoral pursuits. The Territorial "Agricultural and Manufacturing Society" is an institution recognized by the Legislative Assembly, but depends for its success upon the encouragement it receives from the people. Diversified industry is one of the causes of the successes of the Mormon farmers. The dairy is not neglected, and every family strives to improve domestic animals, from whence considerable profit is derived. The whole family contributes to the common stock. Industry is the touchstone of success. The young children look after the flocks, and the other ones labor in the field. The wives and daughters spin and weave, and attend to the dairy work and poultry.

Neatness is one of the characteristics of the people. The planting of shade trees, the cultivation of flowers and the little adornments of home which make it attractive, are all encouraged. To guard against evil associations and to afford rational amusement, each community has its social recreations. Mutual improvement societies for both sexes are formed, and the young people are encouraged to read books and papers, and to discuss with one another the topics of the day. The Mormons are a musical people, and musical instruments are found in almost every home. Innocent amusement of every kind are provided for

the children and young folks, and the frequent gathering of all the people of the settlement in picnics, festivals, anniversaries, and other celebrations are a feature of Mormon country life. There is nothing morose about the Mormon religion. Cheerfulness and contentment are the marked characteristics of the people.

There is a general misconception concerning the emigration policy of the Mormons. The prevailing notion is that emigrants are gathered like sheep and brought over from Europe at so much a head, the Church providing the funds. The fact is that the Mormon Church is established in most of the European countries, and all it does is to encourage those of its converts who desire to emigrate, to gather to Zion, to help themselves. Habits of economy are taught and encouraged, and those who cannot save during a course of years sufficient to defray the entire expense of emigration to Utah are assisted. The assistance is not given by the Church, but comes from relatives and friends who have preceded them to the land of promise.

Mormon emigrants were formerly assisted by the Perpetual Emigration Fund Company, a beneficent institution, created by those who were themselves assisted to better their condition by settlement in Utah, and they nobly dedicated a part of their savings to help others emigrate. The company, however, was disincorporated by the act of Congress known as the Edmunds-Tucker law, and its assets are now in the hands of the United States Marshal, who was appointed receiver by the Supreme Court of the Territory. The funds of the institution, if any escape through the meshes of the law, are by said act to be diverted to a purpose entirely different to that for which they were contributed.

The emigrants, on their arrival in Salt Lake City, are met by their friends and relatives in Utah and the settlements in other territories, and taken to the localities where provision has been made for them. The wonderful way in which the great bulk of these people prosper cannot be comprehended by one who has not seen

them arrive in Salt Lake City, and a year or two later visited the places where they were settled.

But notwithstanding this emigration of which so much has been said, and to prevent which such strenuous efforts have been made by legislation, as that to wind up the affairs of the Perpetual Emigration Fund Company, the fact is that there is a less percentage of foreign-born people in Utah than in many of the States and other territories, and instead of there being more illiteracy, there is less. The common school system of Utah is a good one, and a greater proportion of the people can read and write than in many Northern States. In this respect Utah compares favorably with any of the New England States. The official statistics establish these startling facts.

The great bulk of the Mormons are agriculturists. Their possessions are in lands and herds. The census of 1880 showed that 90 per cent. of the heads of Mormon families owned the homes in which they lived. The average size of farms is less than 25 acres. There is no other community on earth which will make a like showing. There is not an almshouse or the necessity for one in any of the exclusively Mormon settlements. With the exception of mining, every other industry in the Territory is kept alive by Mormon labor and Mormon patronage.

The Mormons have always been the originators, promoters, and sustainers of home enterprise. It certainly should not be a cause of reproach that most of the Mormons have been and are without the aggregation of wealth necessary to carry on great mining and other undertakings requiring immense capital.

The proportion of the material interests controlled by the Mormons is shown by the official statistics. The Governor of the Territory estimates them as follows for the year 1887:—

Grain and hay products . . .	\$6,419,000
Vegetables and other garden products	1,550,000
Cattle, head, 500,000; value, \$11,500,000; yield	2,875,000
Horses, head, 250,000; value, \$10,000,000; yield	2,500,000

Sheep, head, 2,400,000; value,	
\$7,000,000; yield	1,710,000
Swine, head, 100,000; value,	
\$500,000; yield	250,000
Total	\$15,304,000

This 15,304,000 dols., representing the agricultural and pastoral products for 1887, may practically be credited to Mormon industry. It is a low estimate.

The manufactured articles for 1887 are valued at 8,726,500 dols. Less than 1,000,000 dols. of this amount represents the product of exclusively non-Mormon concerns. The assessed value of the real estate of the railroad and telegraph companies is set down at 5,107,014. The management of all railroad and telegraph property in Utah is friendly to the Mormons. Corporations know where their interests lie. They favor those whose interests are in the direction of honest government, low taxes, and exact justice. The same is true of the great majority of mine owners. The great Horn Silver Mine of Southern Utah had no cause to complain of Mormon rule or Mormon enterprise. There was 1,000,000 dols. worth of coal mined last year in Utah. That interest is not unfriendly to the Mormons. Every interest that wants reliable labor and honest customers is friendly to the Mormons. The output of the mines of Utah last year, as given by Wells, Fargo, and Co., was 7,631,729.32 dols.

The Mormons are eminently a thrifty and shrewd business people. They trade where they can do the best. They buy where they can buy the cheapest, and sell where they can get the best prices. The total business traffic of Utah last year is estimated by the Governor in his annual report, exclusive of railway and telegraphic, at 120,000,000 dols. The Mormons being 165,000 out of 200,000, of course furnished the bulk of this trade; but a very large part of it was controlled by non-Mormons. If the Mormons were as exclusive and bigoted as they are represented to be, how could Gentiles prosper in Utah, as it is admitted they do?

Now, one important question is, are the Mormons intolerant? I put

this question directly to Mr. Caine. This is his answer:—

"Nothing can be farther from the truth than the statement that Mormons are intolerant. The fact is that they are just the reverse. Mormons are so confident of the truth which they hold, and that it has been revealed to them by God, that they do not fear contact with other creeds. They welcome investigation and an opportunity to maintain by argument the faith in which they live. They believe, moreover, that any religion founded on divine revelation is better than none, and that a community which is godless is in great danger.

"Instead of seeking to prevent the establishment of the Churches of denominational Christians in their midst, the Mormons have encouraged and aided in their founding by gifts of money. Brigham Young himself was a contributor in this way.

"There are eighty-two denominational Churches in Utah, whose property is valued at 453,950 dols. There are eighty-six denominational schools, with an attendance of 6,668 pupils. No one can truthfully say that the ministers and their followers, of whatever creed, ever received other than the most considerate and courteous treatment at the hands of the Mormons. No matter how intolerant and vindictive, and discourteous and untruthful they may have been, all have been respected for their calling's sake.

"The Mormons did all in their power to have the railroads built. No well-informed man will accuse Brigham Young of want of foresight and worldly wisdom. He was an earnest advocate of the continental railways, and he not only encouraged the building of the Utah Central, the Utah Northern, and the Utah Western, but he contributed largely of his means to aid the building of the same. His son, John W. Young, has probably contributed more than any other citizen of Utah to secure the investment of Eastern capital in the Territory. Individual Mormons have been interested in the development of some of the best Utah mines.

"The time was when every foot of land in Salt Lake City was owned by Mormons. Now it is the boast of

bitter anti-Mormons that one-third of the assessed value of property in the city is owned by Gentiles. How did they get it? Did not Mormons part with it? Did the so-called Hierarchy prevent free action in this respect? The policy of the Mormons has always been to encourage the acquisition of homes and estates by their people. It is a part of their creed to stimulate thrift and economy. There is no

community in the world where the people are so generally prosperous and happy, where there are less inequalities, where there are less antagonisms between capital and labor. Community co-operation is one of the distinguishing features of the Mormon policy. The poor are assisted, encouraged, but industry and thrift are insisted upon as cardinal virtues."

REP.

A RECENT OUTRAGE ON ELDERS.

ANOTHER of those brutal occurrences which disgrace the nineteenth century civilization (!) and its alleged Christianity took place on American soil September 2, 1888; and the *Deseret News* of the 12th ult. makes the following timely comment thereon:—

A few days ago the *News* published an account of a cowardly and brutal outrage perpetrated upon four Elders from Utah and one local convert to the faith of the Church in Tennessee. The Elders were dragged from their beds by an armed mob of religious ruffians, taken some distance from the house at which they were stopping, and unmercifully whipped with hickory withees.

While being subjected to this terrible outrage, and writhing under the suffering inflicted by the laceration of their backs, these men exhibited the coolness and courage usually manifested by the Elders in the midst of danger. During cessation in the process of whipping, they were asked if they would agree to leave that part of the country. Feeling that they had broken no law, but were merely engaged in the performance of what they esteem to be a sacred duty—proclaiming the Gospel of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the imparting of the Holy Ghost—they remained silent. They had broken no law, and had a right to stay or go as it might please them, without let or hindrance. Had they not finally yielded by consenting to leave that part of the country, there is but little room for doubt that they would have been foully murdered,

hanging being the alternative offered by the mob providing the latter's demand were not complied with.

Had the Elders been convinced that it was the will of the Lord that they should remain, there is no reason to doubt that they would have died there and then rather than they would have come to terms. That is the kind of metal of which they are made. However much many people may differ religiously from men who show such courageous qualities, it is scarcely possible to fail to admire their indomitable bearing.

But the question arises in relation to the exercise of needful prudence in such situations as that in which the Elders in this instance were placed. The exercise of sound discretion is perfectly consistent with a display of unqualified valor. It is exceedingly questionable whether it is necessary for the brethren to expose themselves to bodily injury or to the probability of losing their lives, unless it is plainly the will of the Lord that they should. And it is a matter of regret that the Elders recently so flagrantly abused did not concede the point the mob presented at an earlier stage of the outrage, as, according to the account received, they might thus have saved themselves no small degree of suffering, and after all it was deemed necessary to make the agreement demanded.

The brethren who are in the missionary field should not fail to remember that men of valor who will lift and carry forward the standard of divine truth into the ranks of the unbelieving are none too plentiful. There is a mighty work for them and their

children after them yet to perform ; and it is a sacred duty devolving upon them that they be careful not to expose themselves too freely to the liability of their lives being taken. While God has promised to protect His servants from harm, He expects that they will exercise due care and prudence in the premises, but never by showing what is commonly designated as the "white feathers." Cowards are of no use in the work of God, and the Prophet Joseph said that no man that could be properly relegated to that class will ever enter the celestial kingdom. However, "when you are persecuted in one city, flee to another" is an injunction that applies with considerable force now as well as when it was delivered personally by the Savior to His disciples anciently.

The State of Tennessee has done her quota in the matter of persecuting those who were sent unto her. Four years ago, on the 10th of August, a furious mob broke into the house of Mr. Condor, on Cane Creek, and murdered Elders Gibbs and Berry, from Utah, and two young men named Condor, and as a climax to their fiendish work shot and severely wounded Mrs. Condor through the window as they were departing from the scene of the butchery. The red-handed murderers were never brought

to justice, and doubtless those who committed the outrage of September 2nd will be allowed to escape the just reward of their dastardly work, so far as the law is concerned. Both pieces of religious fanatical work were consummated on a Sabbath day, consecrated for rest and worship by all true Christians, but in these instances dedicated by bloodthirsty religious bigots to murder and outrage.

In this connection it is proper to allude to the refreshing fact that although red-handed and furious fanaticism can be found among a few of the people of Tennessee, the bulk of her citizens are opposed to persecution in every form, and among them the Elders find many warm and true friends from whom they receive a cordial welcome. These are the honorable men and women of the earth who favor right and justice, and who will in no wise lose their reward.

The relatives of the Elders who were maltreated on September 2nd are necessarily anxious regarding their welfare. The probability is that the brethren are recovering from the effects of the assault made upon them; otherwise it is more than likely that further intelligence concerning their condition would have reached here before this date.

FACTS AND EVENTS.

On compiling a list of the various men in Great Britain who have, during the latter part of the Victorian era, attained eminence in literature, poetry, art, music, medicine, sculpture, engineering, law, and other intellectual walks of life, the following result is shown, according to the *Nineteenth Century*:—One in 22,000 Scotchmen; one in 30,000 Englishmen; one in 49,000 Irishmen; and one in 58,000 Welshmen.

An enormous wave is reported to have struck the beach at Baragosa, in Cuba, recently and flowed inland for a distance of 400 feet before it retired. It destroyed in its course nearly 300 huts and houses, but happily no lives, as the inhabitants saw it coming and fled to the nearest hill. Curiously enough, the wave was neither tidal nor due to earthquake disturbance, but, it is stated, to a north wind which had blown for three successive days.

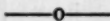
The *Freeman's Journal* of Sept. 12th says:—"As any reader of the newspapers can see, an epidemic of crime is raging in England. Every day brings its own budget of dreadful deeds; horror succeeds horror; and the most hardened student of the gruesome literature of murder pauses involuntary to ask how such atrocities are possible in communities that are not accounted barbarous. The English people are certainly to be commiserated with. A fierce light has been cast into the obscure noisome places of their civilization, and the world, according to its custom, regards the ghastly sights that are disclosed as the shame, not of localities nor of a class, but of the entire nation."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 8, 1888.

REPENTANCE.

CHAP. III.



HISTORICAL illustration of the truth of the statement made by Isaiah, with which our last chapter closed, and which in effect says, that the Lord will have mercy on the repentant sinner and abundantly pardon him—would be easy, whether in the experience of individuals or of peoples and nations.

When Cain was crest-fallen because the offerings of his more righteous brother were accepted, while his own half-hearted and begrudgingly tendered offerings were neglected, the Lord said to him: "Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?" (Gen. iv, 6, 7). So it would seem that the Lord was just as ready to receive Cain as he was Abel, if the former would only repent.

In my first chapter on repentance I referred to the case of Paul's conversion, and name it again in order to call the reader's attention to the readiness with which God forgave him fully and made him an honored servant in His Church, on his turning away from his sins. In the same chapter reference is also made to the case of Zeezrom, the lawyer, to Alma, the son of the first Alma, and to the sons of Mosiah, his companions, all of whom, like Paul, were among the chiefest of sinners because they persecuted the Church of God; but on their sincere repentance, as in Paul's case, the Lord freely and abundantly pardoned them.

Among the remarkable characters of old perhaps none are more interesting than the person known in the Book of Ether as the brother of Jared. (See Book of Mormon). He is the prophet whom God chose to lead away a colony from the great Tower, built shortly after the flood, to the choice land of America, the Western Continent. After this colony had been led from the Tower into the wilderness, they pitched their tents in a land they called Moriancumer, by the sea side, and here they dwelt for four years. During this season of rest and peace they forgot their God and neglected to call upon Him. It seems, too, that the brother of Jared was guilty of this thing as well as his brethren. At last the Lord appeared unto him in a cloud, and reproved him for his neglect, and for the space of about three hours He chastened him for his sins. "And the brother of Jared repented of the evi

which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him, I forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my spirit will not always strive with men; wherefore if ye sin until ye are fully ripe ye shall be cut off from the presence of the Lord" (Book of Ether chap. ii). Note how readily the Lord forgave as soon as the transgressors repented.

Time would fail me to tell of Laman and Lemuel, the elder brothers of Nephi, who so frequently were in rebellion against God and their younger brother whom the Lord had chosen to be a leader and a prophet unto them. How often they assaulted his person, bound him with cords, insulted his teachings, scorned his warnings and trampled the message of God under their feet. Yet as often as they repented both Nephi and the Lord forgave them, and that freely.

The experience of these persons, and that of many others related in Holy Writ, is surely sufficient to prove the willingness of our God to forgive. Yet take one more evidence of it, not from personal experience, however, but from the spirit of the teachings of the Son of God. On a certain occasion the Apostle Peter came to Jesus and said: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I said not unto thee seven times; but until seventy times seven" (Matt. xviii, 21, 22). Since the Lord requires so much mercy, such a generous spirit of forgiveness in His children, may it not be reasonably concluded, inasmuch as every noble quality that man possesses is in the Deity enlarged and perfected, that God is infinitely more forgiving than He has commanded His children to be? Such a conclusion, it seems to me, is but reasonable; and, indeed, it is needful that such an idea respecting the character of God should exist in the minds of men; for, as I have remarked elsewhere, such is the weakness of man, and the frequency of his transgressions of God's laws, that unless he knows that the Lord is merciful, slow to anger, long-suffering, and always ready to forgive, he would become disheartened; gloomy despair would drive hope from the soul, and hope once destroyed leaves man a prey to all the fiends of hell; he will then give a loose rein to every passion, and under the whip and spur of his desperation, ride recklessly to certain and everlasting destruction. He would have no good, he would know no evil. Lucifer-like he would exclaim—

Whither shall I fly?

Which way I fly is hell—myself am hell!

And in the lowest deep a lower deep

Still opening wider, threatens to devour me!

But man is raised from this gloomy prospect by the assurances of God's long-suffering and willingness to forgive; by knowing that while man may drive compassion from his heart, God never will. Yet stay! There is something more. Because of the loving-kindness of our Father in heaven, as abundantly manifested in His willingness to pardon our transgressions, let us not lay the flattering unction to our souls that we can go on sinning, carelessly and recklessly, without making an effort to resist evil, relying, nay rather presuming upon the kindness of God to forgive. Such a course would

be doing despite to the grace of God; it would be an unmitigated insult to the Most High; a most presumptuous sin deserving the severest condemnation.

The Lord is faithful to forgive us our sins and to cleanse us from our transgressions (1 John i, 9; Gen. vi, 3); but it is on condition of our repentance, and that we confess our sins and make a manly, determined effort to forsake them. Therefore, while the tender mercies of our God and His readiness to forgive should encourage men "to pray and not faint," and by that means seek forgiveness of sins, they should also remember that it is decreed that the Spirit of the Lord will not always strive with man, and that there are some sins that may not be forgiven either in this life or the world to come. (Matt xii, 31, 32.)

If we turn to the history of peoples and nations in order to learn the lessons which their experience teaches, we shall find that the hard dealings of God with them as collected bodies, as well as the experience of individuals, demonstrates the same great facts of God's long-suffering and abundant mercy, and of His willingness to pardon on the first manifestation of sincere repentance.

It was not until the ante-diluvians had become thoroughly corrupt, not until every imagination of the thoughts of their hearts was evil continually (Gen. vi), and they rejected the teachings of Noah and were beyond the hope of reformation, that He sent the flood upon them and cut them off that they might not perpetuate forever their corruption.

Next in chronological order to the ante-diluvians stand the people of Jared; and from the brief history we have of them in the Book of Mormon, consisting of an abridgment of the twenty-four plates of the Prophet Ether, we learn that they were frequently in rebellion against God, continually straying from His precepts and ordinances. Yet as often as they repented He forgave them; and not only that, but supplemented that forgiveness by such periods of prosperity that one would think that even if they knew no more than the dumb ass, that merely knows his master's crib, they must have been aware that it was to their present as well as to their eternal interests to live in obedience to the will of Heaven. Yet sin, individual and national, was added to sin, transgressions followed close upon the heels of each other, secret combinations were formed for robbery and to obtain political power, spreading rapine, murder and terror throughout the land, menacing always the security of the political fabric.

In the midst of all this the Lord labored patiently for their reformation, sending His servants the prophets to them, to teach them in the way of life, and encourage them to observe the statutes and judgments of the Lord. When persecution failed, then warning was given of calamities and judgments, followed by the chastening hand of God, but all to no purpose, reform they would not. They killed the prophets, and persecuted those who attempted to follow their counsels, until they filled up the cup of their iniquity, the Spirit of the Lord was entirely withdrawn from them, and then began that series of wars in the sixth century B.C. which finally ended in the extermination of the whole people. (See Book of Ether for this history.)

[TO BE CONTINUED.]

OFFERINGS RECEIVED FOR MANTI TEMPLE. — Mrs. J. B. Whitely, Cape of Good Hope, 15s.

EMIGRATION NOTICE.—Members of the Church who emigrate must provide themselves with membership certificates, to show when they come to this Office, otherwise they may have to pay the additional amount required of non-members.

FOR some reason at present unknown to us, 22 souls, mostly children, of the company that sailed from here on September 15th were detained by the Emigration Commissioners at New York. By cablegram received by Messrs. Guion and Co., we learn they have since been released and allowed to proceed on their journey to Utah.

THE printed instructions issued by us should be carefully read by those who intend emigrating. Among other important items stated therein is the following:—"Emigrants must also provide themselves with about 20s each adult for expenses from New York to Ogden." We do our best to have all for whom we do business comply with the law in every respect, and can not hold ourselves responsible if any are stopped.

DEATH OF ELDER T. E. WRIGHTON.

THE Saints of Birmingham Conference will be shocked to learn of the death of this faithful young Elder, who so lately labored in their midst. He left these shores on May 19th last, after honorably filling a mission of nearly three years' duration in the North-Western States of America and in England. Soon after returning home he went to Salt Lake City, and resumed his former occupation—carpentry work—and while there he contracted a severe cold, which resulted in typhoid fever, to which he succumbed on September 8th. He was unmarried, about twenty-seven years of age, and bore a character above reproach. His missionary labors will be continued in the spirit world, for the benefit of those who have died without a knowledge of the Gospel, and great will be his reward.

A new edition of the Book of Mormon has recently been printed, at this Office, from the electrotypes plates used in the preceding editions. It is printed on good paper, bound in neat, cloth covers, and we will mail it to any address at the remarkable low price of 2s. It may be obtained, also, from Conference Presidents, Traveling Elders, or any of our book agents.

CORRESPONDENCE.

New York, Sept. 12, 1888.
President Geo. Teasdale.

Dear Brother,—It affords me pleasure to comply with your request in sending a few lines in regard to the

travels of the company thus far. I shall briefly note the principal events of our voyage from Queenstown.

The first three days were stormy and rough and occasioned much sea-

sickness. Some of the Saints, spent the whole voyage in bed; Elder Brown was ill most of the way.

After the first three days we sailed comparatively smoothly, with favorable wind. We attended to our duties as much as possible, holding meetings, praying, etc. Good order and peace prevailed during our whole voyage. The captain and officers did their whole duty toward us, of which we expressed our appreciation in a written statement.

At 2 p.m. on the 11th we landed. Every box and all baggage was opened and carefully examined by the Customs officers. Mr. Gibson, the agent, was there to receive us, and kindly gave assistance, transferring us at once to the Old Dominion. In passing Castle Gardens four children were detained until next morning. This was occasioned (on the part of three) by the neglect of those having immediate charge of them. The children were promptly returned to the company next morning. But on the 4th a girl from Sweden, 15 years old, was detained by her sister, who resides in New York. This young woman, about 20 years old, demanded the detention of her sister on the plea that she had no relatives in Utah, although the girl strongly remonstrated against stopping; but her sister prevailed on the officers to hold her; so we were forced to leave her, but we hope she will follow ere long, at any rate when her father and mother come.

We left New York at 3 p.m. to-day (12th). The agents and officers of the Dominion line are courteous and pay special attention to the comfort of our company. I have not heard a word of complaint or murmuring during the whole voyage. The brethren have worked unitedly for the welfare of the Saints, and the people have manifested a feeling of gratitude for our services.

We are now in sight of Norfolk, and have had a very pleasant voyage from New York; all are feeling well.

The brethren and Saints join in kind regards to yourself and brethren at the office.—Very respectfully, your brother in the Gospel,

A. JOHNSON.

Faversham, Kent, Sept. 4, 1888.
President George T. Asdale.

Dear Brother,—Realizing, to some extent at least, the interest you undoubtedly feel in the spread of truth, we think that perhaps a line from Kent would not be out of place.

We are pleased to report four baptisms since our Conference in London on July 15th. There are a number of investigators who seem sufficiently fair-minded to give our doctrines an unprejudiced examination, and from present appearances, by the help of God, we hope to be the honored instruments in His hands of adding a few more honest souls to the fold of Christ.

We organized a Relief Society at Rochester on the 12th ult., and think it will prove an efficient aid in the spread of truth in that locality, and tend to encourage the sisters in their duties as members of the Church and kingdom of God.

We have been recently favored with a visit from our worthy President, brother Henry Ballard, who was on hand and ready to assist us in our out-door as well as in-door meetings. His visit and assistance were highly appreciated.

We hold out-door meetings whenever a favorable opportunity presents itself, and usually have a very fair attendance. Although we cannot see much good yet resulting therefrom, in the way of making converts, we have the satisfaction of knowing that we have done our duty, and the result rests with themselves.

We are pleased that a cheap edition of the Book of Mormon has been published; it will undoubtedly now reach the habitations of hundreds who have never seen it. Success to this undertaking, and every other means made use of to spread the truths of the everlasting Gospel.

With love to all at "42," and ever praying for your welfare, we are your co-laborers in the cause of truth,

ALEX. H. RANKIN,
THOS. E. BASSETT.

Belfast, Sept. 19, 1888.
President George T. Asdale.

Dear Brother,—As the Irish Mission is but little heard of through the

columns of the STAR, I will take the liberty of writing a few lines in relation to our labors, and the condition of this part of the Lord's vineyard.

Our efforts have been confined to the North of Ireland—the District of Ulster—(with the exception of correspondence that has been carried on with people living in the South and West), where, until the departure of Brother H. M. Reid, there were four Utah Elders, who received considerable assistance from the brethren of the branch.

Our headquarters are in Belfast, while the field of missionary work has taken in Lurgan, Ballyclare, and Newtownards, with the country lying between.

Our message has received considerable investigation from a great number of people, some of whom do not hesitate to acknowledge the truth of the same; but there appears to be a lack of courage on their part to embrace it. There are a few who seem to delight in making us comfortable when we visit them, although they may do it at the expense of losing some of their friends, and receiving slurs and insults from their neighbors. As a rule the Irish are true to their friends, so that when they accept you as such they will treat you as one.

Converts, or baptisms, have been limited, but the majority have proven their sincerity by their good works and faithfulness to the covenants they have made.

During the winter months our labors were confined to tracting, holding meetings in the houses of strangers, and visiting the Saints.

When the summer season came in we concluded to devote most of our labors to outdoor meetings, but owing to the continual rain we have been unable to hold more than forty or fifty such meetings. As a general rule we have received good attention, and the people have willingly received our leaflets containing the "Articles of Faith," price list of Church works, address of meeting-house, and time of holding meetings. In some instances we have met with opposition, having had to beat a hasty retreat before a shower of stones, etc. On two occasions the police interfered, once to

prevent us from holding any more meetings on the Custom-house steps, which they did for fear that trouble would arise out of the contention that our enemies insisted upon raising; and the other to drive away a mob of a thousand or more that followed us to and surrounded the house that we had taken refuge in after holding an open-air meeting.

We have but one branch organized in the Mission, namely, in Belfast, where the greater number of our members live. The meetings are very well attended, and the Saints are striving to live up to the requirements of the Gospel.

We have the new edition of the Book of Mormon for sale in seven of the principal book stores in Belfast; at the same time we are endeavoring to get them circulated among the people by producing the evidence that proves the book to be of divine origin.

In conclusion I may say the spirit of unity has existed between the traveling Elders during the year that I have labored in Ireland. I never have heard one cross word between them on any subject.

Ever praying for the cause of truth, and with kind regards to you and all at "42," in which Brothers H. M. Payne and E. L. Sloan join, I remain your brother in the Gospel of Christ,

D. H. MORRIS.

Merthyr Tydfil, Sept. 19, 1888.
President Geo. Teasdale.

Dear Brother,—Knowing you are ever interested in the prosperity and welfare of the Elders under your fatherly care, I deem it advisable to narrate, in a brief manner, my late experience and treatment in South Wales, my field of labor. I received from President David Williams an appointment to hold meetings with the Saints in Cardiff on the 9th inst. On my arrival there I learned that William Jarman, the notorious apostate, had given a series of lectures during the week, and exhibited some reputed scenes of "Mormonism" in Utah. His lectures, as usual, consisted solely of slander and misrepresentations. The result was that the citizens were enraged to violence

against the Saints, and we had to abandon Sunday meetings to prevent trouble. While passing along the most public street about 3 p.m. on Sept. 9th, I came to a very large assembly of people, which one of Mr. Jarman's followers was addressing. I listened to him about five minutes, but soon became disgusted with his immoral, infamous, and false statements concerning the people I represent, and passed quietly on, not speaking to anyone. I had gone about 100 yards from the congregation when I heard them hallooing and shouting; I turned to see what was the cause of it, and beheld them coming after me, like so many ferocious animals after prey, shouting "There's a Mormon! yonder he is! there he goes!" etc. I continued steadily on, not increasing my speed in the least, and passed some men on the sidewalk who eagerly exclaimed "Where is he? I cannot see him!" I suppose they naturally thought the "Mormon" that the mob was pursuing must be some kind of a wild beast. I came to a policeman before the enraged crowd overtook me, and solicited his assistance. In an instant they swarmed around us, threatening to kill me. The efforts on the part of the policeman were of little avail; they threw a number of things at me, and violently beat the officer and I. Strenuous efforts were made on the part of the mob to knock us down, but we succeeded in preventing their wicked design; otherwise they might have trampled the life out of us. Some were so cowardly as to beat me in the back and side when I was guarding my face from others. To avoid wearying you with details I will say the timely appearance of five other policemen saved us serious bodily injury. The police inquired what I had done or said to merit such treatment, but no accusations were made other than I was a Mormon. By energetic efforts on the part of the police they succeeded in rescuing me. My hat, which was knocked off in the disturbance, trampled under foot and much damaged, had a piece of velvet ribbon inside with the initials of my name worked on it; and the instigator of the mob (Mr. Barnfield), I

was informed, subsequently wore the ribbon on his coat, evidently as a token of bravery!

The police escorted me to the station among hisses and much shouting of "Boo! Mormon! Mormon!" etc.

In answer to the officer in charge of the police station I said, "I am a Latter-day Saint Elder, and I propose to be true to my calling and profession under any and all circumstances."

Later in the day a closed cab took me to the railway station, and I left the town in an evening train.

During the whole of the proceedings the Lord blessed me with great calmness and presence of mind, and I retired to rest that night, despite my painful bruises, rejoicing that I was counted worthy to be persecuted for His name's sake.

After the frantic mob had followed us to the police station, they went to the place where the Saints hold meetings, and considerably damaged the premises and greatly frightened the family that resides there. On Monday, the 10th, about 1,500 people gathered there again, and threatened to lynch Brother D. C. Forsey, who does business on the premises; he was obliged to seek police protection, and his wife and child were sheltered by a neighbor. Brother Forsey's stock is much damaged, his business is stopped, and the violent proceedings have affected his mind to such an extent that he is at this date quite delirious and dangerously ill. You are aware of the recent results of Jarman's infamous lectures in Swansea, and that he was there bound over to keep the peace for three months, under bonds of £100. Nevertheless he continues these lectures in his characteristically vile manner. He is now in Merthyr, and has succeeded in creating considerable disturbance at our office; and we are even now under police protection.

This persecution has aroused the Saints to a sense of their duty, and the wolfish howlings of Jarman and his emissaries may drive a few of the scattered sheep back into the fold.

President Williams and the Elders are enjoying their usual health, and feel assured the Lord will overrule all things to His honor and glory.

Hoping you may ever be blessed with strength and grace as your day, I remain, with kind regards to all at

"42," your brother and fellow-laborer in the cause of truth,

SAMUEL R. BROUGH.

UTAH NEWS.

(Summarized from Territorial Papers.)

The Provo Cannery is doing a good business, keeping about fifteen hands busily at work.

Utah consumes \$1,000,000 worth of sugar yearly, and an effort is being made to manufacture that indispensable article there.

A new meeting-house has been erected in the Fourth Ward, Salt Lake City. It is a handsome building, creditable to the Latter-day Saints of that ward.

Edward Clyde, of Heber City, was thrown from his horse while out riding, last month, and was badly cut over his right eye. The wound was sewn up, and he went to work as usual.

There is a probability that a meat-packing factory will soon be established in Salt Lake City. This will greatly diminish the number of live cattle now shipped from there to the Eastern States.

A "Primary Fair" was opened in Salt Lake City on Sept. 12th, exhibiting the handiwork of children. The display is large and interesting, and calculated to create commendable emulation among the juveniles.

The export trade of Utah this year is becoming quite extensive, wool, cattle, sheep, cereals, fruit, vegetables, and a variety of other kinds of produce being shipped out in large quantities. The wheat should be kept.

A comic opera has been successfully presented in Salt Lake City, the music of which was composed by Madame Young, wife of Mr. Brigham B. Young, and the characters were represented in first-class style by local talent.

Messrs. Romney and Coray, two young men of Salt Lake City, have commenced the publication of a paper called *The Western Weekly*, the first number of which is highly appreciated because of the elevating character of its literature.

Salt Lake City is at present infested with tramps, highway robbers, and burglars, who have been enticed there by the alluring statements sent forth regarding the well-to-do condition of its citizens. The vigilance of the officers and people is likely to make the place too warm for such characters.

Apostle George Q. Cannon gave himself into custody of United States Marshal Dyer, on Sept. 17th, to answer the charge which has been pending against him for living with his wives. Apostle Cannon has been ready and willing to stand trial at any time during the past eighteen months, but the well known prejudice that has been manifested by the former judge, prosecuting attorney, and juries of the Third District Court, made it evident that malice, rather than justice, would enter into the decision of his case. With the hope that the newly appointed judge would be influenced only by the